Volume XV Chicago, Ill., April, 1938 Number 1

The Liberalist

BLOW WINDS OF GOD

Blow, winds of God, and bring us on our way!
We set our sails to catch ye if we may.
The night is dark with storm and tossing spray,
And yet we trust the morning and we say,
Blow, winds of God, and bring us on our way!

We will not think we are the mad waves' sport;
A track is in the deep, that leads to port;
We follow, and the hardship dare to court.
If God but guide us we shall make the bay.
Blow, winds of God, and bring us on our way!

Oft-times the sea is lonely; there be few
Who sail with us to countries rich and new:
Some fear they may not safely weather through,
But yet our way is onward, and we pray,
Blow, winds of God, and bring us on our way!

—Amen.

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The Peoples Church

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THE LIBERALIST

Preston Bradley ..... Editor
Grace Thayer Bradley ..... Associate Editor

Volume XV Chicago, Ill., April, 1938 Number 1

MEDITATION

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"Worshipping quietly and reverently within the walls of this sanctuary, which has come to mean so much to our lives, in the stillness our hearts filled with memories, our minds stimulated by thought, quietly, without fear, without intrusion, we can lift our hearts to Thee. While we are so safe and while there is no consternation and no force about us, we are thinking of the thousands of the world that have not this peace, this quiet, whose ears are constantly being reverberated with the artillery and tramping of hate, whose insecurity is always so consciously present. Infinite and divine Heart, we would not pray the prayer of the Pharisees in the midst of our present blessings and happiness and peace, we would remember those in chaos and difficulty, we would think of the anxiety of mothers, of the aching hearts of wives and sweethearts and friends, of the bewilderment of little children who cannot understand what it all means. Look down from Thine eternal habitation on a world of confusion, a world of chaos, a world of sadness, and in this confusion and sorrow find a way that the hearts of men, all men, of whatever speech or creed or color, might turn again to the great and only final power, the only power which will last. Every other power will some day vanish, but the power of God, the eternal power, will never know ultimate defeat.

And we tarry for a moment this morning, opening as best we can our human hearts that that power might have full sway in our lives. Hold not Thy hand from a final management of this world. Man left to himself, to his greed, to his hatreds, to his animosities, man is creating for himself destruction with every hour of human history, building, building, to fall and fall and fall. Reveal the eternal truth to all of our hearts before it is too late and we enter again the dark ages where for a thousand years man will be governed and controlled by his hates and animosities, and at this Lenten season there leaps to our lips the words of an old, old prayer, framed by Thy lips, would to God that this prayer might be heard in every city, village, hamlet, home of this whole world. Teach us how to find our way back to the common desire for Thy kingdom on this earth everywhere, while our lips say the words our hearts echo the refrain:

Our Father, who art in heaven,
Hallowed be Thy name.
Thy kingdom come, Thy will be done
On earth as it is in heaven.
Give us this day our daily bread,
And forgive us our debts
As we forgive our debtors,
And leave us not in temptation,
But deliver us from evil.
For Thine is the kingdom, and the power,
And the glory, forever and ever, Amen'."

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"MAKING GOD DICTATOR"

Sermon by Dr. Preston Bradley, Pastor of The Peoples Church of Chicago, March 13, 1938

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"People very frequently say to me, as I meet them in conversation or about the ordinary occupations of my week day life, or very frequently write to me in their letters and ask this question: 'Why is it, Doctor Bradley, that you do not use more frequently the word 'God'?' I had a letter the other day from a person who had attended the services of our Church three Sundays saying that he never yet had heard the word 'God' used in the services. They wondered what kind of a church or preacher that would call itself a Church and have a preacher and yet would pay such little attention to the word 'God.'

There are very good reasons why that is a habit or custom of mine and I can find no better way to begin to say to you what is in my heart to say this morning than to explain why I make it a habit, a practice, in my ministry.

I was very much interested quite recently to find in one of those brilliant addresses given to us by that great minded preacher, Doctor Harry Emerson Fosdick, to hear him say that for a long time he had wanted to preach a sermon about God and never use the word, and that he did do it. A sermon was preached by a minister like Doctor Fosdick in a great church like Riverside Church where the word God was never used at all. The reason I do not use the word 'God' more than I do is because the word 'God' stands for so many different things to such a wide variety of people. If I could always use the word 'God' and have it convey to those who hear it what I mean by the word 'God' so that there would be no misunderstanding, I am quite sure I should use it more frequently than I do.

Of course, there are some words that by constant repetition and usage the vitality and beauty of the word is lost and destroyed. There are many word symbols for eternal truths, but because we have bantered them about on our lips without any emphasis of what they are in terms of reality the real significance of the word becomes lost, and the word 'God' is one of those words, for if I were to ask each of you this morning to give me a definition of 'God' the mere fact that you would attempt a definition would be rather conclusive evidence that you have not a very clear idea of what God is, for any effort to define God and to say what God is, is in itself what our legal friends call prima facie evidence that your concept of God is not very clear, and the reason I do not use the word more is because to every denomination, to every philosophical point of view, to the mind of everyone who talks about God or discusses theology, this word has a different emphasis.

We begin, if we wanted to trace the evolution of the idea of God, of course, among the Pagans, the so-called Pagans, for the world had a concept of God long before Moses ever revealed the concept found in monotheism on the top of Mount Sinai. Man has never been, in all the long ages of his development, without some concept that could be with accuracy and with reason classified as the concept of some kind of a God. Man as an individual or as a race has never been without this concept, and if I should ask for no other reason to substantiate for me, and I am speaking as an individual only, the factual reality that there is something in the universe, the cosmos, which we call

God, that there does exist God, I should find it in the universality of the idea itself. That, you will remember, is one of the arguments which Immanuel Kant used in his categorical imperative.

It is not my purpose this morning to enter into an effort to prove the existence of God; I cannot prove it for you. That is something which you must experience for yourselves, for God is not proven by logic or formula or mathematical procedure, or any kind of psychology. God is proven only through experience. It is only as I have experiences with this 'Sum total of concreteness' as one has called it, 'of the cosmos', which means the entire and conclusive and even imagination-al universe, then, of course, that experience will create for me my concept of what I call God. This whole development of the idea and concept of God can be traced very definitely along the entire shoreline of our historical development.

The **God of the early Jews**, who walked in the cool of the garden, the God who was jealous, the God who possessed envy, the God whose one attribute was vengeance, an anthropomorphic God of a limited racial creation, the God Jehovah, the God of ancient Israel, that conception of God, as we go through in the impact of history upon that conception of God, rises in majesty and increases in spaciousness as we enter the great period of Israel's development until we come to the God of Isaiah, and the God of Ezekiel, and the God of Hezekiah, the God of Obadiah, the God of Amos, the God of Ecclesiastes, and the God of Micah, and we see the conception developing until finally we come to that period, ten centuries hence, where the loveliest spirit and the most beautiful flower that ever grew in the garden of humanity gave us another concept. As the background of the idea continuously gathered force, momentum, and significance, this man found another concept of God, and against the impact of Greek philosophy that had had a similar evolution and development from Olympian God Zeus down through the whole development of Greek philosophy until these two streams attempting to flow out into the ocean of that reality which is God, both making their contributions, and when the God of Jesus became a reality in the human experience of men, we had, for the first time in the whole development of the idea, God in terms of Love. And when the great student and philosopher and scholar of early Christianity, Paul, who was educated in Greek philosophy and who was familiar with the development of philosophy, gave us the most superb effort of interpretation of the experiencial relationship with God which he knew, he gave us this great sentence which I read to you as the reading of the morning, 'GOD IS LOVE', the only definition of God in the entire Bible. Man has written creeds about it, man has established churches about it, man has attempted to express God, man has attempted to define God, but He still remains the unexpressible, and at best all that any of us can do is to experience a fraction of that reality which is God, and the only definition which the Bible tells us God is, is in that classic utterance 'God is Love' and 'Perfect Love casteth out fear,' and the ruling dictator of a human life which can be used synonymously with the idea of God is a power which, when applied to the life, casteth out fear.

Love and God as dictators of the human spirit! Dare you imagine what the result would be? I am not interested today in defining in any logical sense for you, or from any scientific point of view which the materialism of the middle of the nineteenth century sought to demonstrate. That was the era when science was concerning itself with the deification of the atom, and if you want to discover how far science and religion have gone along in being compelled to reject, redefine, re-

orient the whole concept of science, why, of course, you need only to read the books published by the authoritative voice of science in the middle part of the nineteenth century. Those were the books dealing with the basic properties of matter, and in a discussion of the basic properties of matter, of course, the point of interest centers upon something which we called the atom, an attitude toward matter which has been entirely superseded by modern science. And just as the scientist has been compelled to change his definition, and just as the scientist has given evidence of the evolution in his own development of the study of the universe, there is an exact counterpart in religion about God.

Science started with the old cosmos and the old Greek word for 'earth', and when earth was first used in this sense as cosmos by the ancient Greeks, they believed that it was flat, and when they used the word 'cosmos' as applied to the world which they knew, it was a flat world to which they referred. It seems incredible to us today to recollect that the word 'cosmos' might have meant at one time a flat earth. Today the thoughtful, discriminating and disciplined mind knows that the word 'cosmos' is now almost an unimaginable universe, a universe beyond the universe, and a universe beyond that, that is what the word 'cosmos' has gotten to be, and when the first use of the word by the early Greeks was made it meant a flat earth, and there are still theologians preaching today and using the modern instrument of science, the radio, who still talk in terms of a flat earth, and at the same time use the nomenclature of science, science's own name, the 'cosmos' in connection with a flat earth! Such intellectual asininity is unforgiveable, it is unpardonable, and yet we have today people in the field of religion who are still using the word 'cosmos' just as they are using the word 'God' without any semblance to the development and expansion of the idea and concept of God.

I cannot use this word 'God' without using it related to the increased concept of what the word symbolizes, and when you use the word, and it means to some a kind of an anthropomorphic super personality who, with long whiskers, with a spear in his hand, sits somewhere off on a cloud and judges the world, something in me revolts at such childishness, something in me revolts from such inefficient and incompetent concept of the eternal, the God of the eternal, the concept of God in which I believe.

Now just as Nature and as Science has been compelled to accept the ever enlarged concept of the universe until today no first rate scientist has any dogma in regard to the finality of that cosmos that in the field of mathematics, even the genius of the greatest mathematician is being expended to find mathematical definiteness which could properly and adequately become a statement of a problem in which the whole universe could be the answer, and we go today to the scientist for many valuable contributions which assist us in the development of this conception of the principle of the God in which I believe. Why, it is interesting to observe that some of the greatest truths of religious importance today are not being uttered in the pulpit, not being expressed by the preacher, but are being conveyed in the Planetarium. One of the greatest utterances which I ever heard that convinced me of the correctness of this concept of God was uttered by a man who sat beside me at the Planetarium one evening, and as we sat there seeing the operation, the unfoldment, the enactment of the great drama of the sky, with every planet, and every star, and every meteor, and every other thing connected with that most educational experience, and one which I heartily recommend to every individual, this man whom I know

never enters the door of any church, including this one, who thinks he is perfectly emancipated from anything or any influence which could be construed as of supernatural power or character, he does not feel the need of any religious inspirations, a man of splendid intellect and a man of good character, but he turned to me as we sat and saw this unfoldment and he said to me: 'Doctor Bradley', and he said it enthusiastically, 'there is no room in what we are seeing tonight for chance, is there?' He sat looking at the sky and said 'There is no room for chance.' 'There is no accident here', he said, 'there is no room for chance.' I said to him, 'My friend, you have opened the door for God to enter your life—'no room for chance', that this cosmos is the result of a purposeful, directed principle which manifests itself in operating power. And ladies and gentlemen, pure atheism is of such unknown and impossible character that the man who calls himself an atheist is simply deceiving himself. He may be an atheist against the petty creations of some conceptions of God, that, I am willing to grant, he may be an atheist against a God who is jealous and envious, or against a God who can have the attributes of the human and manifest through those attributes until he becomes as irritant as a human, he may be an atheist against the childishness of a civilization that preserves such a concept of God, but give me five minutes with him and I think if he is intellectually honest, and most of them are, he would be the first to admit that there is a God, a God of reality capable of being experienced, capable of possessing such relationship with, that the reconstruction of an individual life in inevitable.

We have been having these days some very interesting definitions of God. Some of our scientists have been calling God 'The operating principle of concreteness in the universe', thinking of God in terms of concreteness. To me that is inadequate and unsatisfactory. There is another school which is saying that God is 'The sum total of our loyalties.' Professor Edward Scribner Ames, of the Department of Philosophy of the University of Chicago wrote a book which he calls 'Religion' and in that book Professor Ames developed the thesis that God is the sum total of our loyalties. That definition has possibilities, it has possibilities because I think it is ethically sound. But when you merely say that God is 'the sum total of our loyalties' then, of course, it becomes necessary always to do something about your symbol of God, and man always makes an effort to symbolize his conception of God. Religion is full of such symbolism. Perfectly natural and normal thing. Very frequently satisfactory and almost always because of its actual physical presence a source of contact which does something to the individual. This, of course, explains the value of symbolism in religion, but man has always made an effort to symbolize his concept of God. He is doing it still, but what do you symbolize when you say that God is 'the sum total of our highest loyalties?' Might we not use the words 'Alma Mater' as a symbol? It is a symbol, the flag, the character of Santa Claus and a hundred other things are symbols of certain loyalties which command your loyalty, but which remain inadequate.

What is our difficulty when we come to this whole idea of God? Our difficulty, it seems to me, is the effort to embrace all that we believe is there in the idea of God, we want to understand ALL of the idea. Why not dismiss that? You cannot do it! Why not take that part of your relationship and experience with the eternal and apply that to life? Yesterday afternoon I stood on the twentieth floor of a building which overlooks Lake Michigan at Belmont Harbor. As I looked out at Belmont Harbor and I saw beyond

the expanse which is our Lake Michigan, Belmont Harbor was defined by land, but the water in Belmont Harbor was Lake Michigan water, and my experience at that moment enabled me not to define the outlines of Lake Michigan—I could not see the Michigan border, I could not see the Straits of Mackinac, but I could see Belmont Harbor, and Belmont Harbor became my experience with Lake Michigan. You can not boundary God, why do you permit yourselves to be denied an experience of a part of God because you cannot incorporate ALL of God? Take the Harbor of God, don't try to fathom the ocean! Apply to life the harbor of the sea! What would happen then, if that concept of God should be made the dictator of our lives at an hour in human history when men are giving evidence of the power of dictatorship? Dare we, for a moment, apply the same thesis to what would happen to your life and mine and the life of the world if we would apply the philosophy of dictators to this experience I have just outlined. A dictator commands the entire loyalty of the people. A dictator cannot tolerate and dare not permit concrete, open betrayal or opposition, and **dictatorships always arise because of human need.** Yes, I said it, **HUMAN NEED!** There would be no dictators in Europe today if the people had not first gone hungry and jobless. Dictators are not creators, they are results and not causes, and the world sowed to the wind in 1918 with a vicious Treaty which held in bondage the men and women of central Europe in industrial and economic despair! You sowed to the wind, you are going to reap the whirlwind!

Dictators command all of our loyalties. Supposing, just supposing, that every heart here, and everyone out there riding along in their cars, or sitting in their homes troubled and in turmoil, dare we suppose—I tremble, I shudder when I think of it, millions in Europe, and there will be millions more ready to accept men as dictators, to give **men** their entire loyalties, to give **men** unobstructed sway, because they visualize in those men the way out for their troubles, when there is a dictator what would happen? Under the pressure of the emotion which I feel as I conceive the possibility of such a thing happening to this world, I almost hesitate to breathe the concept which will follow! You are here in this fine congregation this morning, you who are listening, and the millions in America, and the millions of Christians in Europe, and the millions of the world, should say, 'Human need has driven me to a dictatorship, I must find someone who commands my whole loyalty! My body, my soul, my mind!' THERE IS ONE—**GOD**—and if God took possession of your life, and if God could be dictator, with this analogy which I have, **GOD DICTATOR!** Listen, what did I say the other word was? 'Why, Doctor Bradley, you have used a phrase identified with horror, murder and bloodshed! Yes, I know it, but what is the other word for my dictator, do you remember? GOD IS **LOVE!** Can **you imagine a world dictated by LOVE?** Well, that's the kind of a world we would have if GOD could be dictator!

And now with this final moment, the symbol breaks, the analogy is incomplete, it is broken, for God will never force you into that relationship. God will never regiment you. God will never say to you 'Follow me or it will be a concentration camp.' God will never say to you, 'Follow me or it's murder or death.' Here the analogy breaks, for God, the dictator, leaves it to you in the spirit of freedom whether you will make him dictator or not. It is your problem. Do you choose to do it? You will not be forced into it. The universe will let you have your way, you can go on living your self-sufficient life, basking in your own security, sinning and falling. You can go on do-

ing that, God will not interfere. You can destroy yourself and this dictator will not prevent it, for the highest concept of truth ever uttered was uttered by the lips of a man who had God as dictator, the man of Galilee, when he said, 'Ye shall know the truth, and the truth shall make you free.'

Benjamin Franklin took his seventeen year old son to call on Voltaire. Voltaire was very old. Benjamin Franklin took his son in the presence of the great Voltaire—he was not an atheist — as he did so he said to Voltaire, 'Voltaire, I would like to have you tell my son something that he could remember all his life.' Voltaire arose, and in almost pontifical benediction he put his hand upon that seventeen year old boy's head and said this: 'Son, remember two words always, God and Liberty.' **'GOD and LIBERTY'!"**

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EASTERTIDE IN THE PEOPLES CHURCH

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The Easter season was a busy one in the Peoples Church. Beginning with Palm Sunday the platform was made beautiful and symbolic with many large palms, which remained there on through holy week and Easter Day. We are indebted to Drake and Son for the loan of these handsome palms each year at this season.

During Holy Week, Monday till Friday The Peoples Church held noonday services in the Erlanger Theatre in the loop which were largely attended, on Good Friday people were standing in fact. And there were services every evening in the Peoples Church. Dr. Bradley preached at all these Holy Week services, giving a most impressive, inspiring message. The annual Memorial Communion Service was held on Thursday night in Holy Week. This is the most impressive ceremony of the entire year, commemorating the Last Supper, and in memory of all our sacred dead. The list of names is read of all who have passed on during the year and for whose funerals Dr. Bradley has officiated. Candles are lighted and lights in the Church lowered, then in the softened light and quiet Dr. Bradley with simple, beautiful words celebrates the service in commemoration of the Last Supper. At a table covered with snowy linen, the bread is broken and the wine poured into a silver chalice, a passage of scripture read and prayer offered. A hymn is sung and quietly without further word, the minister leaves the pulpit, — then as quietly the congregation goes out, — each with something "to feed on in their hearts." Good Friday service was more largely attended than any service during the week. Over 1400 people attended services Holy Week, including Easter Day, when 5000 attended the four services, and many hundreds were disappointed at not getting in at all. The first service Easter Sunday was at nine o'clock, then the regular service at eleven, at three-thirty in the afternoon another service when 100 new members were received into the Church and sixteen babies christened; the evening service at seven-thirty brought fully as great a crowd as in the morning, the Church was packed as was Channing Hall where the service was heard over the loud speaker.

The most triumphant Easter in the hostory of the Church. I am sure few churches in America had a happier Easter! To all who helped by their attendance and offerings the Pastor and Board of Trustees are deeply grateful.

The platform on Easter Day was extremely beautiful with palms and many floral offerings. It seemed too bad that all the radio friends could not see what those present saw, for the many many lilies and spring flowers gave their message of immortality, adding beauty and joy to Eastertide!

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THE WOMAN'S CLUB

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The program presented before the Club April 4th at the Edgewater Beach Hotel was a very entertaining one indeed.

The musical part of the program was particularly pleasing inasmuch as we do not often hear a harpist. Nearly everyone enjoys the rich tender tones of the harp strings when well played. Our music chairman Mrs. Wilson has surely given us some extremely fine musical programs throughout the year and we are grateful to her. Most of the artists Mrs. Wilson has presented have come from The Chicago College of Music. Following the harpist, whose name I regret not having, the program chairman Mrs. Hermsdorf introduced Miss Lenore E. Brown, dramatic reader, who read a cutting of the current play having a run in New York, "Susan and God" by Rachel Crothers.

Miss Brown gave a very pleasing dramatization, the audience thor-

oughly enjoying her.

The Annual Meeting of the Woman's Club took place at the Edgewater Beach Hotel, April 18th. The meeting called to order at eleven o'clock in the morning by Mrs. F. W. Pape president. Reports were read by all the officers and chairmen and applauded with appreciation by the members. Mrs. Pape's address as out-going president was most gracious, and filled with expressions of gratitude to all who have helped her in her two years administration. It can well be written in Club history that Mrs. Pape's administration has been a credit not alone to herself, but to the Woman's Club. After luncheon the chairman of the nominating committee was invited to announce the candidates for officers and directors. Those chosen by the nominating committee were duly elected.

Mrs. Elmer Peirce, President; Mrs. F. D. Barney, Vice President; Mrs. Harry Brown, Recording Secretary; Mrs. J. Tolk, Corresponding Secretary; Mrs. J. F. Daley, Treasurer.

New members of the board of directors will be, Mrs. Wm. L. Fowler, Miss Adelaide Thomason, Mrs. S. L. Hertz, Mrs. F. L. Matthews. The new board will meet May 2nd to discuss plans for next season.

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DR. BRADLEY KEPT THE FOLLOWING ENGAGEMENTS DURING THE MONTH OF MARCH

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1—Meeting. Chicago Unitarian Council.
2—Book lecture. Peoples Church.
3—Address. Chicago Food Products Club.
3—Address. Ravenswood Presbyterian Church.
4—Address. Farragut High School P.-T. A.
6—Two services. Peoples Church.
7—Address. Woman's Club of The Peoples Church.
7—Address. Hemenway M. E. Church. Evanston, Ill.
8—Address. Manufacturers Club. Merchandise Mart.
9—Address. Logan Residence. "Sanity in Art."
9—Book lecture. Peoples Church.
10—Address. Safety Council. Sheboygan, Wis.
11—Address. Palmer School P.-T. A.
13—Two services. Peoples Church.
14—Annual Meeting. Peoples Church.
15—Address. Safety Council. Beloit, Wis.
16—Book lecture. Peoples Church.
17—Address. I.W.L.A. Dinner. Anderson, Ind.
18—Address. I.W.L.A. Dinner. Fenton, Mich.
20—Two services. Peoples Church.
21—Address. Woman's Protestant Protectorate.
21—Address. South Shore Service League.
21—First Annual Banquet. Fathers and Sons of the Peoples Church School.
22—Address. Congregation Rodfee Redek.
23—Book lecture. Peoples Church.
24—Address. Federation of Women's Clubs.
25—Address. Teachers Institute. Carbondale, Ill.
26—Ardress. Annual Dinner. Fisherman's Club.
27—Two services. Peoples Church.
28—Address. Chamber of Commerce. Evanston, Ill.
28—Address. Chicago Milk Fund Assn.
29—Address. Swedish M. E. Church. Evanston Ill.
30—Book lecture. Peoples Church.
31—Address. First M. E. Church. Owasso, Mich.

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FUNERALS

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3—Mrs. Virginia B. Osgood. Interment, Indianapolis, Ind.
5—Mrs. Sigrid Dolf Driscoll. Interment, Rosehill.
8—William Randall Collins. Interment, Memorial Park.

11—Mr. Sagar Berry. Interment, Oakwood.
11—Mrs. Mary McFee. Interment, Elmwood Park.
14—John T. Scutt. Interment, Acacia Park.
23—Mr. Emil S. Kosberg. Interment, Rosehill.
26—Peter J. Smit. Interment, Oakwoods.
26—Harold A. Knapp. Interment, Mt. Olive.
29—Mrs. Annie C. Cadwallader. Interment, La Porte, Ind.
29—Robert Lynn Slosson. Interment, Graceland.

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WEDDINGS

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12—Paul H. Dube and Levena M. Brown.
12—Holland G. Shepard and Rosalie Horne.
21—Milford E. Dake and Marie Dahl.
26—Joseph J. Simmons and Mrs. Jessie R. Crowder.
27—Wesley C. Schlosser and Alma Gingrich.
27—Ben L. Wright and Helen Zeene.
30—Raymond E. Sharpen and Helen Johnsen.

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THE MEN'S CLUB

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Monday Evening, April 18th A Spring Festival of Music was given under the auspices of the Men's Club, in the Main Auditorium of The Peoples Church. This was ladies night! Not often are the wives, daughters and sweethearts privileged to attend the Men's Club, but on this occasion they were all cordially invited. The carefully planned program was a rare treat indeed.

The evening opened by Drester Munson, Master of Ceremonies, bidding everyone welcome, and introducing the guest artists.

Then followed Roger Bromley, Dramatic Baritone, Hazel Eden, Lyric Soprano, Chicago Civic Opera, J. Bradley-Griffin, Dramatic Recitalist assisted by Lulu Jones Downing, Composer and Pianist. Harold Berlinger, Concert Pianist, Mae Baron, Messo Soprano, Chicago Civic Opera and Nicholas Zaichenko, Baritone (Professionally known as J. Charles Gilbert, Star of "Blossom Time.")

This was a never-to-be forgotten evening in the Peoples Church. The audience was most appreciative. The Men's Club deserves a great deal of credit for presenting this outstanding program.

April 25th in Channing Hall the Club held their regular monthly program, this time a "double-header." Robert Morse Lovett addressed the Club on the subject "The Dilemma of Peace." Mr. Lovett for many years Dean of the Junior Colleges of the University of Chicago, has written several books, served as Editor of The Dial and on the Editorial Board of The New Republic, is well known throughout the United States. Mr. William A. O'Malley of the Cook County Forest Preserve District, showed his moving pictures of the Preserve activities, after which he gave a talk on "Exemplification of Conservation in the Forest Preserves District of Cook County." This program was thoroughly enjoyed by the large audience. Refreshments were served during the social hour at the close of the evening.

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THE UPTOWN PLAYERS

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The first Sunday in April The Uptown Players held their regular monthly guest tea. These programs are always carefully planned and present well known artists, and this occasion was no exception unless it was even finer than usual!

Mildred Gerber of the Chicago Civic Opera Company, accompanied by Philip Jorgensen, Georgia Kober, nationally known concert pianist, and J. Bradley-Griffin who gave a talk on "The Social Significance of the Modern Drama", offered an afternoon long to remembered by those fortunate enough to crowd into Bradley Hall or even to have stood on the stairs.

Announcement was made of the next production of The Players which will be "The Small Miracle" a three act play by Norman Krasna which will be presented at the Goodman Theatre May 19 and 20 by a well chosen cast and directed by J. Bradley-Griffin. "The Small Miracle" has had a long and successful run in New York but has not as yet been produced in Chicago. It is exciting —sparkling—tense at times, wholly interesting, and without a dull moment. Tickets may be procured at J. Bradley-Griffin's Studio, Room 900 the Auditorium Theatre Building, or at the box office on the evenings of the performance.

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THE YOUNG PEOPLE'S CLUB

April 4th The Young People's Club presented Eric, Grunwade noted foreign news correspondent, who spoke on the subject" Rebels in Spain." The lecture was intensely interesting and was followed by the usual question period. Spanish music closed the program, and then a social hour was enjoyed. Easter falling on the third Sunday of the month the regular monthly Forum was necessarily cancelled.

A large percentage of the Club members attended the Music Festival sponsored by the Men's Club in the Church Auditorium Monday evening April 18th. On Mother's Day, May 8th, the Young Peoples Club plan a 100% membership attendance in Church, each one bringing their mother, wife or husband as the case may be,—sweetheart or best friend. On May 14th the Club will hold their May Dance at the North End Woman's Club, for which the fee is 50c.

May 15th the Monthly Forum will meet in Channing Hall at 5:00 P. M., when Dr. Bradley will be the speaker.

On Monday evening, May 16th, the Young People's Club will meet in Channing Hall at 8:30 o'clock. An open discussion will be held on the subject "Should A Married Woman Be Employed."

W. H. P.

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THE LIBERALIST

Every month for the past 14 years we have published this little magazine. Each issue has contained a sermon as delivered from our pulpit and stenographically reported. Dr. Bradley uses no sermon notes and these published sermons are the only record of his message. Other articles by him and Mrs. Bradley appear as time permits. Altogether the magazine is well worth the one dollar a year for which it is mailed to any address anywhere. The cost of mailing is deducted from the annual subscription and the small balance goes directly into the church treasury to assist in the work of liberal religion. The advertisers make the magazine possible and we hope every subscriber will mention the appreciation whenever the opportunity is afforded. If you are already a subscriber why not subscribe for an out of town friend?

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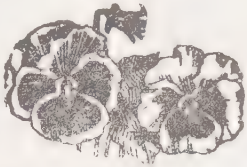

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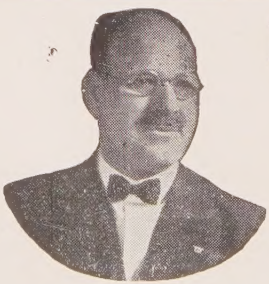

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